in carrying out his ceremonial duties. The process of preparation is long and arduous, a period during which the novice must observe carefully the ways of his elders. The youth is instructed to be prayerful and humble in spirit since it is believed that only through prayer and faith are great things accomplished. Humility is the keynote of Delaware behavior even among those men and women who have attained the experience of advanced age. If one has lived a clean, pure life and has been faithful to the doctrines of his tribal religion, he shall indeed be called great. Not of the pompous, boastful, type but a truly righteous man with full realization of the joys and blessings which come to those who are ever mindful of the Creator.

Some of the more spiritually inclined are known to have had more than one vision, as in the case of Wi·tapanóxwe whose first revelation came in his youth, the second later in life. If one has had several visions he usually is guided by the first but in any event he is free to choose according to his spiritual needs. After such a decision is made, however, the individual continues to adhere to the guardian selected throughout the remainder of his life.

Having lived according to the precepts of his native faith and achieved the age of mature experience, the informant was not averse to making known the spiritual power revealed to him during two dream visions. His recitation and song have been fully given in text in a preceding number of this series (Speck, 1931, pp. 128, 168). Now he is ready to take his place in the Big House Ceremonies and in the sweat lodge but prior to the recording of his vision, he still felt inexperienced and unworthy of appearing before his kinsmen in a ceremonial role.

The following is presented in the words of Wi·tapanóxwe and is self explanatory:

> It was while attending school at Chilocco, Oklahoma, I was taken sick with the black measles. The authorities were alarmed, thinking that it might be scarlet fever and more than a hundred of the pupils were removed to the local hospital and placed under quarantine. It was during that time that I had my trials and tribulations. The summer before, Mr. Wright, a noted evangelist of part Choctaw descent, had visited the school and held revivals. So many were converted that I too thought that I was fully converted and was persuaded to say that I had accepted Jesus Christ for my personal Savior. But now came the real test. I was one of thirty patients in a first floor ward and read the Scriptures constantly.

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159 The attending nurse had an aged father who often told us that he had served in the Civil War. During that time he had the measles but he did not even go to bed. He was assigned to look after the personal needs of the patients in my ward and he soon tired of his duties. He would try to force us out of bed and called us all kinds of ugly names. He was more profane than any white man I had ever seen. We were not allowed to drink cold water to cool the high fever of the dreadful disease but were compelled to drink a weak solution of cayenne-pepper tea to quench our thirst. Of course that alone was bad enough but the disagreeable old veteran made matters worse.

His actions so disgusted me that I decided since I was feeling on the mend, to get up and put on my clothes. Unbeknown to either the doctor or the nurse, I got up and attended to the patients, giving them medicine as I had done many times before. It was in the month of February, the sun came out warm, but there was still a little scattering of snow on the prairie. Having finished my tasks I went out on the south side of the building and stood in the sunshine for a few minutes. Although I was wearing an overcoat, cap, and overshoes, the exposure, which I thought was harmless, nearly caused my death, leaving me weak for many years. Fortunately I pulled through—weak but determined to live.

This is the first time I have related my experience with the so-called white man's religion. That evening before five o'clock I was taken sick and went back to bed again. The doctor and nurse did not know that I had been up but the sudden rise in my temperature alarmed them greatly. I was delirious the greater part of the time for more than seven days. So they decided to notify my parents who lived some eighty miles away. It was at this time a vision came to me and accompanied me around the world. At times it seemed as though we were not on earth. This man spoke the Delaware language and he showed me many of the Indian ceremonies, some of which I had never seen or heard before. He showed me men and women who had departed this life many years before, and told me their names.

When at times I would awake from what seemed only a short nap, I would find myself talking to my mother who was at my bedside constantly. To my sorrow I found out that many of my comrades were worse off than I. It was here that I fully realized that the teachings of my mother had been so deeply impressed on my mind. This experience turned me back to the Delaware Big House.

So it happened that years later, after worrying about my careless life at home in Muskogee, these same strange visions came and spoke to me from mid-sky and gave me a song. They seemed to be four in number and were not earthly persons, but belonged to the sky.

4: Tantaquidgeon E-5 (1930) 1942
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It was then they came to tell me what my mission on earth was to be. Since everyone has a purpose in life, mine was to heal the sick. Whenever I dreamed a secret I told my mother and she told me to keep this to myself until I became older. Now as I get older, I feel that I shall be better known in years to come. I am confident that my dream-vision power will bring me success throughout life since the Creator does not abandon his children to whom he had entrusted such gifts. By this I have learned to work out my own salvation, knowing that the Indian wholly depends upon the talent allotted to him by the Creator. These experiences fully qualify me to lead in the Big House if I choose to do so. My brothers do not know this but they suspect that I have a vision to relate. Some day they may have the pleasure of hearing it when the opportunity offers.

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Delaware Practitioners

Delaware herbalists are of two classes:[6] (1) "one who knows [medicine] well" and (2) "one who uses medicine for magic purposes."[7] It is believed that to the former is entrusted the knowledge of the healing properties of plants as well as the methods of preparing and administering them as medicine. These practitioners are usually women

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[6] Heckewelder (1876, p. 228) refers to the herbalists as "physicians and surgeons" and says in part: "By these names I wish to distinguish the good and honest practitioners who are in the habit of curing and healing diseases and wounds, by the simple application of natural remedies, without any mixture of superstition in the manner of preparing them." Zeisberger (*op. cit.* p. 24) does not classify the Indian doctors but writes, "There are Indians who have considerable knowledge of the virtue of roots and herbs, learned from their fathers, and who bring about relief."

[7] *Ibid*, p. 231. Heckewelder, in discussing this type has chosen to call them "doctors or juggler," for which he gives the following reasons: "These men are physicians, like the others of whom I have spoken, and like them are acquainted with the properties and virtues of plants, barks, roots and other remedies. They differ from them only by their pretensions of a superior knowledge. As the Indians in general believe in witchcraft, and ascribe to the arts of sorcerers many of the disorders with which they are afflicted in the regular course of nature, this class of men has risen up among them who pretend to be skilled in a certain occult science, by means of which they are able not only to cure natural diseases, but to counteract or destroy the enchantments of wizards or witches, and expel evil spirits."